



Dominican Institute, Samonda, Ibadan

In affiliation with the Pontifical University of St. Thomas Aquinas (PUST), Angelicum, Rome

Course: DI/TH 312 Gospel According to Matthew

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Date: 17.06.2021

EXAM OF GOSPEL ACCORDING TO MATTHEW [TH 312]

Instruction: answer question ONE (mandatory) and any other question from question TWO (1, 2, 3, and 4.)

Question One: About the “Infancy narrative”:

a) Compare Matthew and Luke.

A: Matthew and Luke are considered as Synoptic Gospel because in them we can find many similarities. About the *Infancy Narrative*, they present the same story with clear differences and similarities. Thus, I shall compare the two accounts basing on some similarities and differences that each of the evangelist present.

Similarities found in Matthew and Luke on the Infancy Narrative:

- Jesus was born in the last days of Herod's reign (Matt. 2:1-13 and Lk. 1:5).
- He was conceived by the Holy Spirit (Matt. 1:18, 20 and Lk. 1:35).
- His mother was a virgin (Matt. 1:18, 20, 23 and Lk. 1:27, 34).
- She was betrothed to Joseph (Matt. 1:18 and Lk. 1:27, 2:5).
- He was of the lineage of David (Matt. 1:16, 20 and Lk. 1:27, 2:4).
- Jesus was born in Bethlehem (Matt. 2:1 and Lk. 2:4, 6).
- By divine direction, he was called Jesus (Matt. 1:27 and Lk. 2:11).
- He was declared to be a Saviour (Matt. 1:27 and Lk. 2:11).
- Joseph knew beforehand both the fact and cause of Mary's condition (Matt. 1:18-20 and Luke 2:5).
- He nevertheless took Mary as his wife and became the legal father of Jesus (Matt. 1:20, 24, 25 and Lk. 2:5 ff).
- The birth was attested by revelations and visions (Matt. 1:20 and Lk. 1:27-28).
- After the birth, the family dwelt in Nazareth (Matt. 2:13; Lk. 2:39)

Differences found in Matthew and Luke on the Infancy Narrative:

- **Main Characters** **Mt:** Joseph, Angel, Magi, Herod the Great; **Lk:** Zechariah, Gabriel, Elizabeth, Mary, Angels, Shepherds, Simeon, Anna
- **Secondary Characters**
Mt: Mary, Chief Priests & Scribes, Archelaus
Lk: Herod the Great, Joseph, Caesar Augustus, Quirinius
- **Location of Conception** **Mt.:** Bethlehem (after a trip to Egypt, they plan to go back to Bethlehem (apparently have a house), but with Herod's son not being a nice guy, either, they are warned in a dream to move to Galilee / Nazareth, 2:19-31) **Lk:** Nazareth (they go to Bethlehem only for a census and return after the 8-days wait and rituals required by the Torah, see 2:21 and 2:39)
- **Location of Birth** **Mt.:** House (2:11) **Lk:** Stable (2:7)
- **Adoration (by)** **Mt:** Magi (Gentile Philosophers) – How many? The text does NOT say!
Lk: Shepherds (Lowly) – How many? The text does NOT say!
- **Murder of the innocents & trip to Egypt** **Mt:** Yes **Lk:** No

- *After birth/exile* **Mt**: Move to Nazareth instead of back to Bethlehem for fear of Herod's son, Archelaus (2:19-23) **Lk**: Return to Nazareth since they live there already (2:39-40)
- *Dating the Story*: **Mt**: Includes Herod the Great who died in 4B; **Lk**: Mentions Herod the Great who died in 4BCE (vs. 1:5) BUT it also mentions a census under Quirinius who does not come to power until 6CE (vss. 2:1-2)
- *Themes of the Book*: **Mt**: 1. Conflict of Kingdoms (i.e., the Kingdom of God / Heaven vs. the kingdoms of this age / Caesar / Satan / etc.) 2. Jesus is the new and better Moses who brings the "new law." [Thus, Matthew needs to note the similarities in Jesus' & Moses' birth stories with the killing of babies] 3. The Church / Community (Matthew is the only Gospel with the word *ekklesia* – i.e., Church/assembly in Greek) 4. How to continue now that there is a separation between Judaism & Christianity. 5. Discipleship. **Lk**: 1. God's redemptive purposes. 2. Salvation for all alike. Perhaps Luke's most dramatic insight is his perception that Jesus announced salvation for all people alike. [Sinners, tax collectors, Samaritans, women, the poor, etc.] 3. The blessings of poverty and the dangers of wealth. . . Popular theology held that the rich were blessed by God, but Jesus turned that popular theology on its head, maintaining that God would lift the poor and cast out the rich. 4. Table fellowship. 5. The Role of a Disciple.

b) Within this narrative in the First Gospel, how do you interpret the presence of only five women in the genealogy story of Jesus?

A: In general the genealogy of Jesus talks about men. It is centred on the following words: woman, sinner, and foreigner. These words connote the humiliation in Israel mindset such as someone without value. Therefore all these women entered unusually and surprisingly in salvation history and family of Jesus, for showing that, salvation is for all, everyone could participate in this redemption history even if he was a bad history for a long time, A very good life could come from a zigzag history; God know how to use our difficult histories to create a new and good one; good for us and good for all people. All those who say that salvation comes from only Israel have to consider all these women; most of them is a foreigner. Israel yes (Mary), but also, all people could participate in such a history and they did.

Question 4 – Explain and Expose the Christology of Matthew

A: The Christology of Matthew: is known as *didascal Christology* that is a Christology that is based on the ministry and content of the teaching of the earthly Jesus. This Christology is found in the narrative. Matthew does not understand Jesus as a person from history; rather he wants to demonstrate that the total identity between the earthly Jesus and the Risen One. Thus for him, Jesus of Nazareth is the Messiah of Israel. (cf. Mt.10, 5-6; 15, 24). Thus, Jesus bears the Christological titles borrowed from the Old Testament (*Son of David, Messiah, and Son of Man*). This Jesus Messiah is redefined as the living presence of God amid his people, and more broadly in the midst of the world (Christology of *Emmanuel*). As the Messiah, Christ is manifested in three different ways: 1- Jesus is presented twice as the one sent or sending the disciples to the house of Israel (10, 5-6; 15, 24); 2- through the fulfilment quotations, we discover that Jesus is the expected and announced envoy: those who receive him, therefore, remain faithful to the tradition of the Fathers; 3- Jesus bears the Christological titles borrowed from the Old Testament. in addition to title borrowed from Mark' Gospel including Christ/Messiah, Son of God, Son of Man, Rabbi, and Teacher, Matthew present some new Christological title in his gospel such as, Jesus as "the son of David, the son of Abraham", "the New Moses" Emmanuel, Saviour, Prophet, and King of the Jews. In summary Matthew's key Christological themes is of Jesus as both the fulfilment of the hopes and aspirations of the Israelites and the fulfilment of the law and the prophets.